

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—NEW SERIES.]

SATURDAY, APRIL 13, 1867.

[No. 7.]

WEEKLY REVIEW.

—The *Indu-Prakash* says that it becomes every day more evident that Europeans think as little of taking the lives of the Natives of this country, as they do of killing beasts and birds. Hitherto he had some confidence in the High Court; with his countrymen generally, he believed that this was a court where pride of caste would be allowed no place, and contests between Europeans and Natives would be decided without respect of person. Now, he is obliged to give up the pleasing confidence. The last refuge of the people of this country has failed them. They are given over, bound hand and foot, to the tender mercies of brutal Englishmen. To this pitch of despair our contemporary has been brought by a decision of the High Court in Bengal. A native workman was kicked and beaten by his European employer, and died in consequence of the injuries received; and the European was acquitted in the High Court. We agree with our contemporary in calling for the severest punishment that the law allows on Europeans who treat Natives with cruelty; and in reprehending any thing like class distinction in the treatment of offenders. We trust however that the High Court has not fallen so irretrievably as he seems to think. We have still a hope that justice will be administered in it, without respect of persons.

—On Monday evening just before nine o'clock, the star Aldebaran was seen on the very edge of the dark portion of the moon's disk, shining with undiminished brilliancy. The moon was three days old. It was a beautiful and rare sight. The star soon disappeared behind the moon.

—Her Majesty has presented Mr. Peabody with her own portrait, enameled on a gold plate, 14 inches by 10, bearing the inscription "Presented by the Queen to G. Peabody Esq. the Benefactor of the Poor of London."

—Mr. Peabody has just gone beyond all his previous benefactions; he has given two millions of dollars (£400,000) for the advancement of education in the Southern States of America.

—They that deprive others of liberty generally suffer some restriction of their own. The presence of the French in Rome, while a protection to the Pope from his people, interfered a little with his liberty to persecute. For six years Protestant worship has been conducted within the walls of Rome, for the benefit of British and American visitors. But 'the Pope is determined, now that he is freed from foreign influence by the departure of the French troops, he will tolerate no heretical worship within the walls of the papal city.' The Rev. David Williamson, minister of the Church of Scotland, and the Rev. Mr. Lewis of the Free Church of Scotland, have been obliged to go beyond the walls with their respective flocks. The arms of the American Consulate have been placed over the door of the place where the service for Amer-

icans is held, so that they thus evade the law of banishment; and the House of Representatives at Washington has passed a resolution calling for information concerning the action of the Papal Government in this matter. Pius the Ninth seems to forget that he was himself banished from his beloved city by the space of a year and five months.

—The Governor General in Council declines to recommend that the horrible practice of exposing poor sick Hindoos on the banks of the Ganges, with the well known barbarities incident thereto, be placed under the direction of the Police; does not think the time come for laying any restriction on one of the most demoralizing customs that ever obtained in any society, that of Koolin polygamy; no member of the Bengal Council would ever make any reflections likely to hurt the feelings of Native religionists; but it seems that there is one religion which may be assailed and sneered at with impunity in the Bengal Council, and that is the Christian religion. A Bill for the regulation of Coolie labor in Assam, limited that labor to six days in the week, but left the weekly holiday open, to fall on a Sunday or a market-day. Mr. Peterson, of the Bengal Council, expressed his joy that 'the Sabbatical notion had been destroyed.' "He knew that he had been taunted for employing his labourers on the Sunday; they said, 'give us the day on which the fair is held, that we can make our weekly purchases and enjoy ourselves;' and the result was that they did enjoy themselves and generally came home drunk." This result was much more gratifying to Mr. Peterson, than that they should have been allowed to rest on the Lord's day. The *Friend of India* says: "The happy owner of serfs encouraged in the worst forms of godlessness, seems to be as satisfied with such results as the Dutch Boer of the Cape or Java. The Bengal Council could surely leave it to planters to give their coolies any day in seven they choose,—that may be a necessary evil—without placing an Act to abolish Sunday on the statute book of a Christian legislature."

—The last number of the *Overland Mail* mentions that two candidates for holy orders in St. Augustine's College have just gone over to the Church of Rome. It is to this College that the Society for the Propagation of the Gospel has been accustomed to look for its missionaries. It is, we suppose, better that these young men should go over to Rome, before receiving ordination, than that they should have received orders in the English Church, with Romish sympathies at heart, and Romanizing tendencies in their practice.

—The Bishop of Calcutta was installed at Calcutta, April 2nd. The *Friend of India* says that Dr. Milman is not an extreme ritualist and is almost utterly indifferent to forms; also, that he is not a rationalist, but has been a hard-working, spiritually, mind-

ed parish minister; and finally, he is not a sectary.

—A supplement to the *Times of India*, issued last evening, says:

"Several private telegrams have been received during yesterday evening and this morning reporting uneasiness regarding Continental affairs. One telegram of the 6th says:—"Affairs uneasy on the Continent." Another of the 7th reports "Continental politics alarming." Of the 8th, two or three have been received, one says a "war between France and Prussia seems inevitable;" and another reports a panic on the Paris Bourse which has reacted to some extent on London."

WE have on our table the following Reports: American Mission among the Marathis; United Pres. Rajputana Mission; Bombay Auxiliary Church Mission; London Mission, Belgaum; all relating to our Presidency. So far as regards accessions to the churches, these reports show that 1866 has not been a year of marked progress: In the churches connected with the American Mission, there were received on profession of their faith, 33; but then 24 were excommunicated, and the number of communicants at the close of the year was less than at the beginning, 611 against 620. In connection with the Church Missionary Society, 33 adults were baptized. There were 186 communicants. The Rajputana Mission does not report any baptisms except at one station. At Belgaum there were three baptisms. It is a great deal better that there should be few or no accessions reported in a particular year, than that there should be many reported, to be in a subsequent report more than neutralized by the excommunications.

Almost all these Missions have been a good deal crippled by the death or departure of missionaries, in the last year or two. The American Mission and the Church Mission have both suffered heavily. Even after the arrival of new missionaries, some time must elapse before they are fairly introduced into the work.

That the Reports above mentioned are not lacking in interest, and embrace matters of encouragement, we hope to show by extracts, as we find space.

We have in addition to notice the Report of the Bombay Branch of the Chr. Ver. Ed. Society; that of the Bengal Branch of the same; and that of the London Missionary Society for Bangalore; Bellary, Cuddapah and Nundial.

The Bombay Guardian.

SATURDAY, APRIL 13, 1867.

MEDICAL MISSIONS.

Medical Missions are now exciting much more attention than they formerly did; but

if any one should suppose that they have only recently come into existence, it would be a mistake. The American Board for Foreign Missions, to mention no other bodies, included from the very first, medical missionaries among those whom it sent forth. It is fifty years since the well-known Dr. Scudder gave up his practice in New York, and came out to Madras as a medical missionary. His six sons have followed him in the ministry of the Gospel, and one of them is a medical missionary. In Persia, in China, in Ceylon, and other parts of the world, good proof of the importance of Medical Missions has been given. In the January number of the *Missionary Herald*, we find the following: "Dr. Green, missionary physician in Ceylon is doing an important work for the people in educating young men for the medical profession,—having constantly a class of students—and also in preparing medical works in the Tamil language." In other letters he speaks with commendation of the aptitude of these Native students and of their proficiency. The American Board has at present nine physicians among its foreign missionaries, five of them being ordained.

Independently of the Medical Mission work incorporated by the different Societies in their general mission work, there is a Medical Missionary Society (the Edinburgh M.M.S.) with Missions at Madras, Nazareth, and Bombay. This Society is undenominational; the Church of England, the Established and Free Churches of Scotland, the Congregationalist, United Presbyterian and Baptist being all represented in its committee. Dr. Young, as we have already mentioned, has come out for the purpose of establishing the Bombay Medical Mission. There was a question whether Bombay or Poona should be the station for this Mission; but independently of other considerations, the fact that the principal contributors to the Fund had Bombay in view, has been thought sufficient to decide the question in favor of Bombay. Considerably over Rs. 20,000 was contributed two or three years ago for the establishment of this Mission. The intervening delay was caused by the inability of the Committee to find a suitable man for the work. They rejoiced greatly in the opportunity at length furnished them of sending out Dr. David Young, who had spent two years at the Parent Institution, and subsequently filled for one year the responsible position of Assistant to Mr. Burns Thomson, the Superintendent of the Dispensary.

The aim of Dr. Young will be to establish a Dispensary and Training Institution. The Dispensary will answer very much the same purpose that the Model School connected with an ordinary Training Institution does; the students can learn by means of it the practice of medicine, at the same time that they are studying the theory. The fear that some who are able to pay for medical attendance, may avail themselves of the gratuitous treatment obtained in such a Dispensary, suggests itself; but it should be borne in mind that this Dispensary is to be a Missionary Institution; the Gospel will be preached in it to all comers. The missionary may, if he see fit, decline to aid those whom he has reason to think are above the need of gratuitous need; but there will be no harm, if some such choose to come and after hearing the word of God receive medicine and advice. Many that attend our other Missionary Institutions are doubtless able to pay for the tuition of their children; but the missionary

character of these Institutions make it undesirable that any should be excluded.

For the millions of this country how little are the blessings of modern medical science as yet made available. In thousands of villages, there is no method of dealing with diseases known, except such as depends for its success mainly upon the *mantras* or incantations that accompany the prescriptions. If we can send forth catechists and evangelists, with such skill in medicine as they may obtain by a year or two of diligent study under an experienced European teacher, with the advantages of daily attendance in a Dispensary, we may hope to do much for the alleviation of physical ill, at the same time that we secure a grateful attention for the truth of the Gospel.

Our readers can hardly have forgotten the accounts published by us of the work of Dr. Valentine in Rajpootana. It is quite marvelous the amount of good he was enabled to do among the people in that region, and the high estimation in which the people were led to hold the Mission on account of the medical aid received.

The London Society's Medical Mission at Neyoor in Travancore, is conferring much benefit upon the population. According to the last Report, upwards of 7000 persons had during the year enjoyed the advantages of the Hospital under Dr. Lowe's superintendence. A training class of eight native students for the study of medicine and surgery, affords the prospect of a wide extension of the work.

Mr. Ramji Mulhari, formerly an apothecary in Government service, now connected with the Indapur Rural Mission as a Medical Catechist, treated at that place, in the year 1865, as many as 1125 patients. We quote as follows from the Rev. Narayan Sheshadri's Statement of the Indapur Rural Mission:

"I find that each of the above stated cases has actually received some sort of medicine from the dispensary; but beside this number there came hundreds of others to receive medical advice, which was heartily offered; these are not included in the above calculation. Those who came for treatment, or otherwise, were almost all suffering from chronic neglected ailments, such as fever, dysentery, diarrhoea, enlargement of the liver, the spleen, atonic dyspepsia chronic diseases of the lungs.

"I find that the inhabitants of this part of the land being wholly ignorant of the rules of hygiene—particularly about food and clothing—generally acquire a kind of scurvy, which in time of epidemic of any disease predisposes them to all sorts of evils. Besides, they have given up themselves to the habits of chewing tobacco and smoking ganjah (cannabis Indica); and this, I believe, augments the causes of scorbutic diathesis. By such indulgence it is, not unlikely many have a depression of spirits, want of energy, of virility, and so forth.

"From all directions, patients of all castes and rank come to us. As a general rule, patients are brought to us after they have tried their gods, incantations, and witchcraft. They seem to have so little faith in our medicines. But I am happy to say that for the last few months I have seen progress in them, in the right direction. The surgical operations of which the inhabitants are wholly ignorant have greatly won their confidence in my treatment. When they saw that a large quantity of water was drawn from a dropsy case, by the operation of tapping, they wondered at it. The cures of snakebite increased their astonishment. I am glad that a rich Guzar requested me to attend a difficult case of a near and dear relative. God's blessing attended the means, and this, has had a marvellous effect upon the whole community to which he belongs. His sister is now a living mother of a living child. Ever since that, I find Guzars in the surgery, sometimes to the number of twenty.

"In the dispensary, every day before medicines are served out, I read and expound a chapter of the Bible to my patients; after that, I offer up a short prayer for them; many seem to like such exercise, because they see that I lay their bodily infirmities before the gracious throne of the Lord. While talking with them, I generally try to give a spiritual turn to the subject of our conversation. Sometimes I read tracts to my patients, and they like that also very much. Very often I am asked to go to see their sick at their lodgings; such occasions open for me fresh opportunities to carry on household visitations. The subject of talk on such occasions are various—the health of the family, their occupations, the necessity of attending to those subjects that belong to their everlasting peace.

"Every evening I go to the town for street preaching; many in this way are becoming familiar with the grand facts of revelation."

The last number of the *Sunday Magazine*, referring to Dr. Lockhart's work as a medical missionary in Pekin, mentions that he opened for one of his patients an eye which had been closed 22 years; this and similar cases brought great renown to the Hospital. Premises have been purchased for the Mission, and what was once a Chinese temple now forms the Mission Chapel. The *Lancet*, that high medical authority, referring to some reports of medical missionaries, says: "They relate professional work with the modesty and moderation of true physicians; they make generous and honorable mention of the medical assistance and services of men of other nations and other ways of thinking; they are singularly free from cant and common place; and they abound in most interesting information as to the state of medicine in China and India, or rather the state of society in a medical point of view. The association of medicine and religion is eminently a seemly one. It is for medicine to repeat the miracle of healing with which Christianity was inaugurated. We are proud of the gentlemen whose reports we have been noticing. These reports show them to be at once able members of their profession and worthy followers of Him who went about healing all manner of sickness and disease among the people."

EMMET PHILOSOPHY.

(Dedicated to certain Modern Philosophers.)

"——— Laugh now!

Fancy the crickets, each one in his house,
Looking out, wondering at the world—or
best,

Yon painted snail with his gay shell of dew,
Travelling to see the glassy balls high up
Hung by the caterpillar, like golden lamps."

Paracelsus

The Emmets are a very strange people and their peculiarities are little known or appreciated. "Faugh! Emmets," says Mr. M. T. Tun, "who cares about emmets! why you can scarcely see them without a microscope! They are beneath notice, they are so very little." "Surely Mr. Maximus M. T. Tun forgets," I reply in my blandest tones, "that big and little are merely comparative terms, and mean nothing, absolutely nothing. An Emmet is a small thing compared to Mr. M. T. Tun, but what is Mr. Tun to a whale or the great sea serpent for example? Absolutely nothing I assure you; a mere microscopic pigmy." So I repeat, the Emmets are a strange people and worthy our attention. There are many curious sciences known to them. They are great investigators and splendid meteorologists. They understand the science of war, and I verily believe must have some smattering of practical mathematics. They can throw an arch, and certainly are masters of conic sections. In arts too they flourish. They

can build. They can tunnel. They can hew wood into fantastic shapes, and spoil material generally. They are a busy, a scientific and artistic, and therefore a curious people.

They have sects of philosophers among them, all of them are much given to the pursuit of inductive science, and all of whom are much addicted to generalization.

Lately a very singular discovery caused a great sensation in the college of Anthillock one of the most famous seats of learning among the Emmets.

One morning Dr. Decem Antennæ, F. R. S. A. (Fellow of the Royal Society of Anthillock) and Professor Minimus Nip C. M. S. N. H. F. (Corresponding Member of the Society of Natural Historians of Formicksburgh which is a neighbouring seat of learning) both of whom are great philosophers among the Emmets, were pursuing their scientific observations in a plain near Anthillock. They were suddenly alarmed by hearing very strange and mysterious sounds which they speedily found were emitted by a species of animal, no specimen of which either of them had ever seen before, and which they felt convinced had never been described in any of the scientific treatises of either Anthillock or Formicksburgh. Scientific ardour overcame fear, and the two learned men after several days patient investigation felt authorized to communicate the results of their discovery to the scientific world of Anthillock at a conversazione held for the purpose of hearing a paper on the subject. This paper was afterwards published in the Quarterly Scientific Review of Anthillock, from which learned periodical I copy the paper :

"On the discovery of a new species of *Rollipullipopidon*, which has after its discoverers been called, *The Decem Antennæ, Minimus Nip Rollipullipopidon*."

"We have much pleasure in announcing the discovery of the new species of animal whose name is given above, and feel assured that learned men, wherever science is studied, will sympathize with us when we say that few discoveries of modern times have been of such manifest importance. We have been highly privileged in being permitted to make this discovery which will enable us to account for many phenomena of nature of which no account could be given before. In a word, the discovery will add lustre to our college, will enable us to refute many errors which have been maintained by many of our wise men regarding certain appearances in the natural world, and may tend to advance us to a foremost place among the scientific Emmets.

"We were in pursuit of scientific facts when Professor Nip's microscopic eye discovered at some distance what resembled a cloud floating from earth to heaven. At the same time I became aware of a singular pulsation of the air such as might be caused by the convulsive breathing of some huge animal. Shortly afterwards we became aware of a singular fetid smell, and soon found ourselves in presence of one of the largest and most singular animals we had ever seen, being nearly as large as the *Snotoscillotherium Taskipokulum* or *Big Leather Hide*. In place of feet it had four circles united as pairs by tense sinews. Its head was held very erect, in a most defiant attitude, and was retained for a great length of time in one position. From its mouth issued immense volumes of vapour, some of it inky black and some of snowy whiteness, which latter fell in gentle showers of rain all around. The most singular things about the animal are the

following;—Its digestive organs are so situated as to be visible to the naked eye. Its food is a species of stone and the digestive operations are carried on by combustion. With great difficulty, and after ascertaining that the animal was inoffensive, we got upon its body and finally on its back. Our ascent thither seemed to cause it no uneasiness whatever. It still continued ruminating. To our intense satisfaction our perilous ascent enabled us to ascertain that this singular animal is the producer of two material substances, the origin of which has long puzzled even the most learned of our Emmet philosophers. We refer to oil and leather. On the shoulder of the animal we discovered a more extraordinary mechanism than that of our next neighbours the *Araneæ*. It is a revolving contrivance which gives off leather in a broad belt, and with great speed. From the intense velocity of the revolutions we could not approach near, and so cannot describe any more than the fact we have referred to. The oil is produced at the sockets of various joints, and is warm at first. Professor Nip is of opinion that the intense deluges of rain, the periodical occurrence of which, has been such a mystery to us hitherto, may be produced by great numbers of these animals which at certain seasons may be in an excited condition from certain physiological causes, and I am inclined to agree with him, as these periodical rains are accompanied by intense flashes of fire, such as we saw in the intestines of this animal, and accompanied by sounds such as might be easily accounted for by the infuriated growling of a herd of such monsters.

"We were several times during these investigations interrupted by the approach of one of those mysterious, and powerful animals which have so often spread desolation among us—the shell trumpeting ape. One of these mischievous and cruel animals approached the beast while we were on its back, and with a long pole poked it in the stomach till it screamed again, and again, and let off great quantities of white and black vapour. The shell trumpeting ape then took away, as it seemed to us, a great quantity of the oil which the animal had been producing, carried off a complete roll of the leather it had been turning off; and finally giving it a great wrench which seemed to cause it great pain, as it screamed after it for several minutes in the most terrific manner, left the beast evidently tired out, for it ceased to emit any more vapor or to spin any more leather. One thing that we remarked especially was, that it quietly remained in one place, and exhibited no ferocity. We consider the discovery altogether of the gravest importance."

On the conclusion of the reading of this paper the President of the Royal Society of Anthillock rose, and after thanking the learned discoverers for the honor they had done to the cause of natural science proposed that, the newly discovered animal should be called in honor of its discoverers, the *Decem Antennæ Minimus Nip Rollipullipopidon*; which proposal was received with acclamation.

The Vice President then rose and proposed that the above singular specimen be classified under the title *Popida* immediately after the spiders, and that the following laws be added to the great authoritative work, "THE LAWS OF NATURE," which is being brought out under the auspices of his society. These laws have now reached the number of 33576. The new Laws of Nature will therefore stand

thus: 33577. Rain and thunder and lightning are produced by the *Decem Antennæ Minimus Nip Rollipullipopidon* in certain phases of excitement; 33578. Leather is produced by the above animal; 33579. Oil is produced by the above animal.

Mr. Fixity seconded the motion.

Hereupon Mr. Heresy rose and proposed some delay. He had always opposed the publication of "Laws of Nature," and now protested against basing fixed laws on imperfectly known facts. The Emmets he admitted were very learned men, but still there might be things beyond their ken. In this case especially he recommended delay and further investigation. The *Rollipullipopidon* was doubtless a very curious being. It had been called an animal; but he was not sure if it was. (hisses) If it was; did it produce the rain and the leather, and the oil? (hisses). If it was an animal, how did the phenomena connected with it agree with their LAW OF NATURE 3335 which plainly set forth the doctrine of spontaneous generation. For his part he believed that this so called animal was no animal at all, but one of those engines which the shell trumpeting ape was so fond of inventing. He had made, he said, friends of one of these wonderful animals and had even learned a little of their language, through the condescension of his friend. Here the whole assembly of Emmet philosophers began to laugh, and the President begged that Mr. Heresy would not interrupt them any longer with his insane ideas regarding his revelations from the shell trumpeting apes, of which they had heard too much already. They did not need to be enlightened by any superior beings, nor did he believe they could be. It was an insult to Emmet philosophers to suppose they needed any light but that of their own reason, and if after all they had done for the cause of truth, Emmets might not say what were Laws of Nature, and what not, he would like to know who might. Such exhibitions as Mr. Heresy's were most unseemly, and he protested against their being deprived of valuable time by any more such folly.

Professor Nip begged to answer Mr. Heresy on scientific data. It had long been proved that the shell trumpeting ape could not communicate with any Emmet. No assertion of any number of Emmets could therefore prove this impossibility possible. Could Mr. Heresy refute that? As to the possibility of the *Rollipullipopidon*'s not being an animal, did Mr. Heresy really mean to compare his scientific attainments with those of Dr. Decem Antennæ, F. R. S. A.? He would not speak of himself at all, although he did think his opinion of equal weight, at least with that of a person like Mr. Heresy. As to the question of spontaneous generation, he saw not the least difficulty, and a very child in science would see none he was sure. This animal he had omitted to mention was composed of iron; and they all knew that iron was abundant in the plain where he and his illustrious friend had seen the animal. He therefore accepted the *Rollipullipopidon* as a conclusive argument for the truth of the LAW OF NATURE in question. He believed it had sprung into being then and there. Murmurs of assent ran round the hall, and it was agreed that Mr. Heresy should be allowed to withdraw his motion; and in event of his refusing so to do, that he should be expelled, as a man whose credulity rendered him unfit to sit among men of science.

Mr. Heresy refused to withdraw his motion.

but before quitting the Royal Society's rooms he was bold enough to say that he was sorry his brethren were so shortsighted and dogmatic, and that he had been interrupted, just when he was about to state that he had seen the Rollipullipopidon discovered by Drs. Antennæ and Nip, and that the shell trumpeting ape which had frightened them was his friend, and had explained its character to him; that it was no animal but a machine; that the oil was put to ease the joints; that the leather was a belt connecting it with another machine for making bricks, of which the shell trumpeting ape made houses—all which his friends would have seen had they gone far enough—known enough—and waited long enough.—In fact the famous Decem Antennæ Minimus Nip Rollipullipopidon was what the shell trumpeting apes called a "Portable Steam Engine." However gentleman, he concluded, I leave you and hasten to the study of a paper by Prof. Tait. "On the Reality of the Roots of the Symbolic cubic, which expresses the properties of a self conjugate Linear and vector Function" which of course you all fully understand; but before doing so allow me to suggest that you should immediately add a new law to your famous "LAWS OF NATURE" viz.

33580. "Nothing which is beyond the comprehension of the Emmet philosophers can have any existence."

He thereupon went out, and it was concluded by the Royal Society of Anthillock, in view of all his sayings, and especially of that last reference of his, to Professor Tait's Paper, which they said could not exist, that he was stark mad.

(Query). On which side was the madness?

* * *

THE KINGDOM OF HEAVEN. V.

"Let both grow together until the harvest." Matt. xiii. 30.

There must be a maturity of the evil as well as of the good, before the day of the Lord, the day of judgment, dawns upon the world. There are several reasons why evil should be permitted to come to maturity.

It is of sovereign importance that the true nature of that evil which is in the heart of man, should be exhibited, and that it should be exhibited by itself, and placed for ever beyond the reach of cavil. It is claimed for the truth that it is sure to justify itself in the long run by its fruits; given a due place and ample time for development, it will develop itself in forms that shall forever testify that all the blessings of God are inherent in it. And it is asserted of falsehood that let it only have a long enough race, a full probation, it must inevitably develop itself in forms that shall forever stamp it with opprobrium and infamy. It will never do to let evil say, Had I not been interfered with in my experiments I would have shown, in fact I was just on the point of doing so, that I have been wrongly called evil, and that the best hopes of the universe were overthrown in me. Well, take thy time, oh evil; here is the wide, wide world, and here are the centuries; let us see what thou canst do for him whom thou broughtest out of the garden of Eden.

The heart of man has undertaken to find the true *elixir vitæ* by means of an alchemy which takes the truth of God and the fancies of men and mixes them in a certain felicitous proportion. This felicitous proportion once apprehended, lo! the race

shall be incontinently furnished with a life that shall defy the ravages and insults of time, recover the nations from their deplorable degradation, and realize the visions of the golden age. Hitherto, it must be confessed, that we have not been very successful in our alchemy; but our failures have been profitable for us; they have disposed of a multitude of questions, and we know the truth is with the untried residue; our course is thus made plain for us. A little more and we shall have mastered the grand secret; shall be able to grapple unresisted with the miseries of man, and throttle the enemies that have dogged our steps these 6000 years. Such is the hope and such the boast of man. Looking back, we see that his earlier experiments were with combinations in which there was the least element of truth, the grossest admixture of falsehood. But these soon revealed their inadequacy. A slightly increased infusion of truth was called for. This also failed to yield the desired result. More truth; let us sit at the feet of nature and learn of her; let us clothe ourselves with the glory and strength of civilization; let us see what the genius of men can accomplish; let the fine arts be carried to perfection. The experiment is fairly made; nature lends herself to it; the fine arts descend and tabernacle with men; the mind of man brings forth from its treasures marvels of genius. This experiment fails. At last we come to this youngest and most wonderful of ages, this nineteenth century. It is easy, from our present vantage ground, to put our finger on the defects and blunders of our former attempts; we see plainly that they could but fail; but we are now in the very neighbourhood of victory. The fact is, it will not do to cast aside any truth; we must subsidize all truth; we must indeed give it the benefit of that profound insight which has been bestowed on us; we must rectify the solecisms of its dialect; even the Gospel of Christ shall receive our sanction and at the same time our long-needed interpretation; and it shall now be seen what a millennium belongs to us. A little more, and the aspirations of humanity shall be satisfied; the curse shall take an everlasting farewell of earth.

So the tares are permitted to grow side by side with the wheat. We have been speaking not merely of the world, but of the manifestations of the world in the church. How many systems are claiming to be the true system; how many churches the true church. How many teachers tell us that the hopes of the world are with them and their doctrines. Well, you have the opportunity you require; God, you say, is on your side; the laws of the land secure to you the liberty you need; go to work and regenerate the world; regenerate a little piece of it; give proof of what is in you; go forward to maturity.

This, then, is an age of progress and everything participates in that progress. If we concentrate our attention upon any one system or any one body, we see indications of progress. If we extend our view to other systems and bodies, we see that they too are growing, and it seems at first inexplicable that so many conflicting schemes should all be flourishing. But as the great mother earth yields nutriment to all manner of trees, so the great mass of the unthinking and apathetic, contribute the materials of accretion to these various competitive systems.

The wonderful activity of the age shows that we are fast approaching the day of

harvest. All things are hastening to maturity; reaching their full development; giving proof of their real nature; showing what they can do and what they cannot do. And now more than ever before, the whole creation groaneth and travaileth in birth waiting for the manifestation of the sons of God. The cry of nature is, How long, oh God, how long? and the cry of the church is, Come, Lord Jesus, come quickly.

NOTES FROM AN INTERLEAVED BIBLE.—

2. Tim. I. 1. 'Promise of the life in Christ.' In him was life. Promise of participation in his life. When we look at his life and see its power, purity, usefulness and invincibility, we see what is promised us.

3. His progenitors had served God with a good conscience, and they had brought him up to consider the doing of God's will the most sacred of all obligations.

4. The tears shed probably when he parted with Paul.

6. 'Stir up the gift of God that is within thee.' A singular expression. The power needed is within thee; but it slumbereth as a fire in ashes. Do we feel the need of more spiritual power, more love, a healthier understanding? Every good and every perfect gift is from above. The spirit of fear that thwarts the usefulness of so many Christians is not from above. The spirit from above is within us, repressed, a captive. 'The spirit—of a sound mind.' A healthy mind had by abiding in the Spirit. To be spiritually minded is life and peace. 'Power and love,' a rare alliance.—without a sound mind, love is not love.

8. 'Be thou partaker according to the power of God.' This is the power within us needing to be stirred up, to be liberated by faith. I can do all things through him. Power especially needed to suffer afflictions that may be avoided.

9. 'Saved us.' Us, to whom he has given the spirit of power, love and a sound mind. 'Grace in Christ Jesus' given us before the world began. The world began because grace was thus given. Foreknowing the ruin of man God would not have made him if Christ had not been a repository of grace.

'Saved us.' The mercy of God.

'Holy calling.' The holiness of God.

'Not according to our works.' The justice of God.

'Purpose and grace.' The wisdom, foreknowledge, sovereignty and mercy of God.

9. 10. 'Given us; now made manifest.'

A parenthesis of thousands of years between.

12. 'Keep' viz, himself. Keep those whom thou has given me. From the evil. He is able. And the fact that he has undertaken shows his willingness. The strength of Christian hope is according to the realization of Christ's ability; and this is very much as the abnegation of one's own.

12, 14. 'Able to keep what I committed?'

'Keep that which was committed to thee.'

There is a reciprocal entrusting between God and the believer. The keeping is all done in the heart of the believer, by the Holy Spirit acting through his own spirit. The sheep hear the voice of the shepherd; keep near him and so are kept. To the believer are committed the truth of the Gospel, the honor of Christ, the care of his brother, the fire of love to be kept burning by faith on the altar of his heart.

Epitome of News.

SATURDAY,—APRIL 6, 1867.

—Mr. Souter, Commissioner of Police, has been appointed central officer for the relief of pauperism.

—*Bombay Gazette*:—"It gives us much pleasure to notice that the preliminary operations of the Bombay Scottish Education Society have been so far advanced that the first school in connection with the Society will be opened in a few days. The teachers—both master and mistress have lately arrived from Scotland, and were selected from amongst a large number of candidates by very competent judges. The system of instruction is to be based on that of the national schools of Scotland, and the Committee of the Scottish Education Society are keeping in view the necessity of educating up to the university standard in all cases where this is desired by parents. The school will therefore maintain a High School division as soon as advanced scholars can be secured, if such should enter the school. The most pressing want of Protestant European parents as regards sound and liberal education for their children is therefore about to be in some measure at once supplied. Considering the special training and high qualifications of the teachers, and the liberality of the Society in providing superior instruction for children in Bombay it cannot be doubted that this first school will be a decided success. There is comfort too in knowing that the funds of the Society are sufficient for securing a permanent institution, and our Scottish friends deserve the sincere thanks of the European Protestant community for subscribing to the Society so handsomely as they have done during a prevailing monetary panic.

"The school fees we are informed have been fixed at a low limit for India, and are graduated according to the standard of education that may be selected by the parents of the scholars. This is a good rule and will no doubt be regarded with favour by those who may be affected by it. The situation of the Fort as the best place for this school has been selected apparently with reference to the most pressing want of those who require education. We are glad to find that the Committee have agreed with us in this particular, for we are quite assured that the Fort is accessible to a greater number of children than any other part of the island."

—The Same:—"Regard our Rotten Row!—appropriately named indeed—once a pleasant expanse of turf, green and welcome to the eye, a place whereon we have indulged in many a gallop; what ingenuity could have spoilt it more completely than by studding it with unsightly posts and rails, so thickly set, and so puzzling to thread, that the maze of Hampton Court might yield the palm? The foreshore—once the most charming resort in Bombay—is now occupied by what might be best likened to the vertebral column of the fabled sea-serpent, and bit by bit each segment will be claimed by the waves. But worse than all is the fact, that there are no decent dwelling-houses in the island, and the railway station which the wanderer first reaches fills his mind with wonder: there is not a roadside station on the railways of the Panjab that cannot claim a better specimen of architecture."

—Sheik Houssein, Inspector of Police on the G. I. P. Railway, is to be tried at the next session of the High Court for cheating.

—*Bombay Gazette*: Jubbulpore:—"Fancy the 'express' from Bombay to Calcutta only taking three days and one hour, i. e., the mail left Bombay at 7½ P. M. on the 13th, and reached Calcutta at 8½ P. M. on the 16th ultimo. This was actually the case with the English mail of the 18th February. The speed attained by the postal department in this line has been so much as eighteen miles an hour; but the Director General of the Post offices thought this too break-neck a rate of travelling, especially for so easily capsizable a vehicle as a mail cart, and so limited it to sixteen. You have, of course, heard often enough of want of celerity in the transit of our Indian mails; but never before, I presume, have you heard of an excess in speed being otherwise than approved of."

MONDAY,—APRIL 8.

—*Bombay Gazette*:—"The death-rate for the past year has been remarkably low. 16,750 deaths were registered showing a reduction of 58 per cent. (?) on the year 1865. The very remarkable fact is noticed by the Health Officer that the proportion

of deaths in 1866 to 1,000 of population is 20.50, and that only one individual died to every 48 living. It is pointed out that the annual death rate in all England is 22.5 per thousand. We have therefore experienced an actual condition of public health in Bombay during the year 1866, so far as the death-rate is capable of showing it, which is unequalled in England."

—*Delhi Gazette*:—"The Kootub was struck by lightning last Sunday during the thunder-storm that raged over so large a tract of country on that and the preceding days. A great deal of injury has been done to it. Indeed, it is altogether now in an unsafe state, at least the upper portion of it. Anxious to see the effect of the lightning, I went over there yesterday and examined it. The lightning seems to have been attracted by the iron railings on the summit, and then to have descended the pillar striking it in places here and there during its zigzag descent. As you ascend above the second storey, the marks of the force of the electric fluid become more and more apparent. Large stones and fragment of stones lie on the stairs almost blocking up the narrow pathway. Immense stones have been driven right out of the centre of the column, giving it a most unsafe appearance. Many of them are still loose, and many are thrown down by the finger. I observed in one or two places where the largest displacement had occurred, that there were pieces of iron let into the wall, for the purpose, I suppose, of binding them together. These pieces of iron are invisible, except where the lightning has thrown out the masonry and exposed them to view. And it appears, as is no doubt the case, that the lightning went down leaping from one of the iron bands to the other, across the staircase to the side wall, then back again to the central column, scattering the huge stones from around the iron rods and so down to the bottom of the building."

—*Bombay Builder*:—"It is, we believe, intended to commence the construction, as soon as possible, of a range of barracks and officers' quarters on Butchers' Island. These are required in connection with the new troop transport service."

—A constable named Laws, committed suicide at Kurrachee a week ago.

—The committee appointed by the Government of Bengal, to report on Polygamy among the Hindoos, have submitted a report from which we extract the following account of Koolin Polygamy:—"We will now describe some of the main customs in the matter of marriage, which, on the authority of the statements made in petitions to the Legislative Council, and in some instances within the knowledge of more than one of the native gentlemen on our Committee, obtain amongst the Bhongho Koolins, and we will state what are declared in the papers before us to be the evil results of some of those customs—

1st.—In addition to the presents usually given amongst all classes of Hindoos on the occasion of marriage, a Bhongho Koolin always, except when he gives his daughter to a brother Bhongho, and takes in exchange that brother Bhongho's daughter, exacts a consideration for marriage from the family of the bride.

2nd.—A present is often given in addition on the occasion of any visit made to the house of the father-in-law.

3rd.—If the daughters of the 1st and 2nd subdivisional classes of Bhongho Koolins cannot be given in marriage to husbands of their own classes, they must remain unmarried.

4th.—The number of wives, including those of the same class, is said to be often as many as 15, 20, 40, 50, and 80.

5th.—Polygamy is said to be resorted to as a sole means of subsistence to many Bhongho Koolins.

6th.—Marriage, it is said, is contracted quite in old age, and the husband often never sees his wife, or only at the best visits her once in every three or four years or so.

7th.—As many as three and four marriages have been known to have been contracted in one day.

8th.—Sometimes all a man's daughters and his unmarried sisters are given in marriage to one and the same individual.

9th.—It is so difficult to find husbands in the proper class for Koolin women that numbers, it is said, remain unmarried.

10th.—The married or unmarried daughters and the wives of Koolins are said to live in the utmost misery; and it is alleged that crimes of the most heinous nature, such as adultery, abortion, and infanticide, and that prostitution are the common

result of the system of Bhongho Koolin marriages generally.

11th.—Cases are cited of men who have married 82, 72, 65, 60, and 42 wives, and have had 18, 32, 41, 25, and 32 sons, and 26; 27, 25, 15, and 16 daughters.

12th.—Lists have been adduced of families in the Burdwan and Hooghly districts alone, showing the existence of a plurality of wives on the above scale, and in numerous cases.

13th.—The principle on which Koolinism was perpetuated, viz., that of preventing intermarriages between certain classes, is violated.

14th.—Families, it is said, are ruined, in order to providing the large sums requisite to give a consideration on the occasion of their daughters' marriages, or are unable to marry their daughters at all for want of means to procure such consideration.

15th.—Marriages are, it is said, contracted simply in order to this consideration, and the husbands do not even care to enquire what becomes of their wives, and have never even had any intention of fulfilling any one of the marriage duties.

16th.—The crimes that are said to result from the Koolin system of marriage are said to be habitually concealed by the actors in them and by their neighbours, and this so as to baffle the efforts of the Police at discovery.

17th.—No provision is made for the maintenance of one wife before marriage with an unlimited number of others.

The above are said to be some of the customs and are declared to be some of the evils said to result from the system of polygamy as practised by the sect of Bhongho Koolins, and the evils may thus be briefly summed up—

1st. The practical deprivation of the indulgence of natural ties and desires in the female sex in a legitimate manner; 2nd, the virtual, sometimes the actual, desertion of the wife by her natural and legal protector, the husband; 3rd, the encouragement of the practice of celibacy amongst the female sex; 4th, the non-maintenance of the wife by the husband; 5th, the supersession or abandonment of the wife at the mere pleasure of the husband; 6th, the formation of the contract of marriage for money considerations simply; 7th, the denial of nuptial intercourse except upon special monetary consideration given; 8th, the ruin, in a property point of view, of families; 9th, the contraction of the marriage tie avowedly without any intention even on the part of the husband of fulfilling any one of the duties of that tie; 10th, the binding down the female sex to all the obligations of the marriage state whilst yet withholding from that sex every one of the advantages of that state; 11th, prostitution; and lastly, the encouragement of the actual crimes of adultery, abortion, and infanticide, and of the habit and practice of the concealment of such crimes."

The conclusion of the whole matter is rather a melancholy one:—"We find that it is not in our power to suggest the enactment of any Declaratory Law neither can we think of any legislative measure that, under the restricted instructions given for our guidance, will suffice for suppression of the abuses of the system of polygamy as practised by the Koolin Brahmins, and we beg to report to that effect."

TUESDAY,—APRIL 9.

—*Times of India*:—"The officiating Chief Commissioner of the Central Provinces has received intimation that the contractors' train on the East India Railway was to run through on the 6th inst. from Allahabad to the Hirun river, that is to within eighteen miles of Jubbulpore."

—The Malta with the Mails of March 18th arrived last evening in 11 days 9 hours running time from Suez. Heads of Intelligence:

At a meeting of his supporters on March 15, Lord Derby stated the principal features of the new Reform Bill to be introduced in the House of Commons on March 18. Its main provisions are understood to be; in boroughs, household suffrage, with two years' residence and personal payment of rates, and a second vote for 1l. direct taxation; in counties, 15l. rating franchise.

A meeting of the Liberal party will, it is expected, be held this week.

The Fenian movement has made no further progress in Ireland. The weather has been very severe, and the only insurgents in the field are hiding in the mountains.

A motion in favour of the abolition of flogging in the army in time of peace has been carried in the House of Commons by a majority of one—108 to 107.

Lord Robert Montagu has been appointed Vice-President of the Council.

The Jamaica Committee are going to prosecute Col. Nelson and Lieut. Brand for the murder of Mr. S. Clerke and Lawrence in addition to that of Mr. Gordon.

Mr. Eyre's case is to come before the Market Drayton petty sessions on March 25.

The Princess of Wales is slowly recovering. The King and Queen of Denmark are on their way to England to visit the Princess.

There has been a new issue of Bath honours.

A debate on the foreign policy of the French Government, opened by M. Thiers, is proceeding in the Corps Legislatif.

The result of the Italian elections has been very favourable to the Ministry.

The North German Parliament is still discussing the draft of the Federal Constitution.

The Emperor of Austria has been received with great enthusiasm in Pesh. The Austrian Government is strictly carrying out all measures rendered necessary by the restoration of the Hungarian Constitution.

The Porte has consented to evacuate the Serbian fortresses.

It is rumoured that France, Russia, and Austria have agreed to recommend the Porte to cede Candia to Greece.

President Johnson is carrying out the Act for the military government of the South, and has appointed Generals Schofield, Ord, Sickles, Thomas, and Sheridan to be commanders of the five districts.

Col. Colin Mackenzie has been made K. C. B.

—“Native Opinion” has the following paragraph in reference to the Hindoo new year:—From Friday last the new *Shuk* year of the Hindus commenced. It is called *Prabhawa Sumvutsar*. The last year was called *Kshaya* meaning destruction, and in accordance with its name the year had caused destruction of some kind or other all over the world. The new year *Prabhawa* means grandeur, or production. Let us hope that the work of destruction is over, and that our brethren of all castes and colors may enjoy peace and comfort during all the twelve months. This year is *Shake* 1789.

—The Bishop of Calcutta, the new Metropolitan, spent a few hours at Madras. He had an interview with the clergy: “Reverting to his work as Metropolitan; he looked upon it, he said, as a great Missionary work and desired to enter upon it in a Missionary spirit. To the Madras Presidency he had been told he must especially direct his attention as the Mission field which had been most successfully cultivated, and which would be likely to afford the best model in the prosecution of fresh efforts. At the present time the gradual development of the Native Church was a matter full of interest; and he should rejoice to watch over and as far as possible assist its progress. He was prepared to carry on to the utmost of his ability the labour which the sudden and awful summons of Bishop Cotton had so unexpectedly arrested. And he should confidently and gratefully look for the aid of the counsel and knowledge of those who were able to bring to the difficulties of the work, the matured wisdom of long personal experience.”

—Rev. G. Williams in the *Times*:—When I was at Nablous last September I found that the Samaritan community, now reduced to 150 souls, had been for three months past deprived of the use of their synagogue, and consequently of the opportunity of celebrating their religious offices by the intolerance of the local authorities. The pretext for the intervention of the Turkish Governor was absurdly frivolous. The Samaritans had heightened the street-door of their synagogue from 4 feet to about 5 feet 6 inches; they had also renewed some part of the pavement of the synagogue itself which had become decayed. These repairs were declared illegal by the Turkish official who, accompanied by a mob of 200 or 300 fanatics went himself to the synagogue, where he directed and superintended the demolition of the new work, which was so well executed by the mob that they left the building a complete wreck, in which state I saw it. They finished by fastening up the principal entrance to the sacred precinct; nor dare the Samaritans re-open the door or undertake the reparation of the edifice.”

WEDNESDAY,—APRIL 10.

—*Reuter's telegram*:—Florence, 19th:—“France has proposed to the Pope the partition of the Pontifical Debt amongst the Catholic Powers of Europe.

The Fenians have asked President Johnson to grant them belligerent rights. Johnson has replied that he will consider the question.”

—*Times of India*:—“A London Correspondent, whose information we have invariably found to be reliable, states that it is believed in England that H. R. H. the Duke of Edinburgh will shortly visit Bombay, in command of H. M. S. the *Galatea*. Instructions, it is also said, have been sent out, to organize for His Royal Highness a grand hunting expedition in the interior. On March 15, the *Galatea* was at Gibraltar, where she was expected to remain for ten days proceeding thence to Marseilles, where she will remain for a short time in order to admit of His Royal Highness's being present at the opening of the Paris Exhibition, of which he is one of the Commissioners. From Marseilles the *Galatea*, with His Royal Highness in command, will according to present arrangements, proceed to Australia and the East.”

—A red pendant with three white crosses is to be hoisted at the top of the flag-staff at the Light-house, at the Castle, and at Tardeo, when the English Mail is signalled. At night there is to be a red light hoisted and guns fired.

—The *Scotsman*:—“From New York to San Francisco is 3,219 miles. Of this distance, 1,887 miles may now be traversed by railway, and in less than two years from this time the cars will run through from the Atlantic to the Pacific Ocean making the journey in five days.”

From Omaha westward the line is being constructed at the rate of two miles a day.

—The *Bombay Gazette* calculates that £37,000,000 has been lost in Bombay, by insolvencies in the last two years. We glory in our shame here. If we could not surpass our town in our commercial triumphs, we are determined that none shall beat us in the matter of insolvency.

—At 6 P. M. of March 6th, there was an earthquake at Mitylene, the most destructive in Turkey since 1794. A writer in the *Levant Herald* says:—

“In much less time than I take to write it, the double thrill quivered through the town, and, reeling like drunken men whole blocks of solid stone houses collapsed as if they had been card-houses. The offices of the agency and nearly all the adjoining buildings, including the Custom-house, the Light-house office, and the large oil-mill, thus fell. Up in the town, entire streets similarly crumbled, burying their inhabitants by hundreds in the debris. The fine old castle, the cathedral, the governor's konak, the prison, the mosques, and I believe all the consular residences more or less yielded to the violence of the shock, and are for the most part mere heaps of ruins. The very solidity with which the town was built aggravated the disastrous effects of the calamity a hundredfold, both as regards the loss of and destruction of property.”

“The most complete ruin has fallen upon the lower part of the town, where the earth literally opened and swallowed a broad belt of buildings right up from the sea to the slope inland. At this point a permanent subsidence of the ground has taken place, and the sea has accordingly encroached far into what on Thursday afternoon was one of the busiest parts of Mitylene. In fact to sum up the disaster, more than half of our beautiful town—the prettiest and most lively perhaps in all the Levant—is a desert of ruins. The worst part of the calamity is of course the loss of life. As yet we can only guess at the extent of this, but it is thought that from 800 to 1000 have perished, whilst as many more have been maimed and wounded in every way.”

THURSDAY,—APRIL 11.

—Regarding the new contracts for Indian and Chinese Mails, for which tenders are invited, the *Times of India* says: “It is much to be regretted that greater speed in the conveyance of the mails is not to be insisted on, neither on the Home side nor on the Indian. But the parties tendering are invited, if they think fit, to state for what increase of subsidy they would carry the mails at a speed increased by any number of hours, thus giving the various companies an opportunity of stating in what time they consider the voyages might steadily be made, and the Home Government and the Government of India, of considering whether the gain would be worth the increased expenditure. Why such an increased rate of speed as the performances of even the P. and O. steamers during the past few months have shewn to be easily attainable, should not have been made an absolute condition of the contract, it is difficult to conceive. With a view, however,

to keeping the companies ‘up to time, a paltry penalty of £50 will be exacted for every complete period of twelve hours consumed on any voyage beyond the number of hours allowed by contract.”

—*Times of India*; Paris:—“He is an old man who wears well his seventy-one years, and might aptly be compared to the sturdy olive and orange trees of his native province, which flourish throughout winter. Of small stature is Mr. Thiers, but not of mean appearance. His large head is firmly planted on an erect neck, rising from a deep chest and broad shoulders. The nose is small, aquiline, and sharply pointed, and the nostrils well marked and given to dilate. Its bridge is crossed by spectacles, through which glitter a pair of small, keen, glancing eyes of surprising brilliancy. There is nothing of what is artificial in the pose or manners of the little man, who generally wears a blue frock-coat tight buttoned round him. But there is the stamp of power on his broad chin and forehead; and the confidence inspired by a Frenchman's self-esteem and a long course of success proclaims itself in the ease with which he speaks either in or out of the tribune. The instant the first word falls from his lips, there is silence around. The voice is a ‘small voice,’ but it rarely becomes hoarse, and its piping tone accords well with the decisive diction and the vigorous irony, rendered more cutting by Mr. Thiers, by a rigid observance of polite forms. The style of Mr. Thiers is hardly colloquial, but it is conversational. Whether as a writer or debater, he keeps clear of similes and metaphors, and, although brilliant, is fond of sober classic language. The historian of the Consulate and Empire is singularly versatile, and, as he is not troubled with a tender conscience, has little difficulty when it suits him in making the worse appear the better reason. No man has a greater belief in the power of the word than Mr. Thiers, who often repeats Napoleon's axiom that the dominion of the world is reserved for him who best knows how to formulise his ideas.”

—There are in the Indian Museums 142 meteoric stones, 90 meteoric irons, picked up in India. It is proposed to get them together in the Indian Museum at Calcutta.

—*Madras Athenæum*:—“Our readers are aware that the claims of his Highness Prince Azeem Jah, so long discussed, have at last been brought to a settlement, and that the sum of £150,000 has been granted by Government for the payment of his Highness' debts. For a portion of those debts some members of his Highness' family, and some of the officers of his household are security, that is to say, the money was lent, for his Highness' use, on the personal security of these gentlemen, the Prince himself being exempted from the ordinary action of the law courts, and his own personal security being therefore declined by the money-lenders. A request has now been preferred to Government, in the name of his Highness, to extend to the gentlemen in question an exemption similar to that enjoyed by the Prince; the exemption to take effect, not from the date of the Act granting it, but from some date prior to that on which they became securities for the above mentioned loans. In plain English—and the case is one calling for the use of plain English—Government is requested to pass a law for the purpose of swindling his Highness' creditors.”

FRIDAY,—APRIL 12.

—Prizes to the pupils of the Sir J. J. Parsee Benevolent Institution, was distributed on Tuesday at the Town Hall. The Report read by the Principal, Mr. Burgess, stated that “the total numbers on the registers of the three Bombay schools in January 1866 were 915, the number admitted during the year 582, left 537; and the average number on the registers 954, of which the daily attendance was 802 or fully 84 per cent. This shows an increase of 68 in the numbers and of 60 in the daily attendance over the preceding year. The object and aim of the institution, is to provide a substantial vernacular and English education free of charge to such as are unable to pay for it; whilst such as can do so are expected to pay a very moderate fee.”

H. E. the Governor, who presided on the occasion, said “In old times if a man wished to mark his desire to promote the welfare of his fellow-countrymen, or to record his gratitude for some great benefit or happiness which God had bestowed upon him, he did so by means of some public work, most likely by life-giving water, which in a thousand streams tended to enrich and fertilise the country. But the aim and object of

those who found such institutions as this is nobler and greater. It is not the face of nature that you seek to embellish; you desire to embellish and enrich society itself; to make society fertile and rich in all the great qualities which make up the happiness of a nation; and you thus tend to store up those qualities by the education of the younger classes, and to make them worthy of that community which is so honoured and respected. Now I have been very pleased with some of the practical results set forth in the report I have heard read. I learned from it not only that your means are increased—and that is a great thing—I not only learned that there is a much larger number of scholars registered on the books of your schools; but what is of still greater importance, that the number of attendances has increased; and that shows there is a desire among all classes to benefit by the advantages which this institution affords. There was one other point in which I took a great interest. The Principal in his report, said it was very difficult to trace the after-course of those who had been at the schools, but that in the past year he had been able to trace out, to what those who had left the institution had devoted themselves, and that the result was most creditable to them, one and all. I noticed it was principally to mercantile pursuits they had gone, as merchants or traders, all most honourable and respectable callings; but I want to point out to the older pupils, that day by day there are other careers offering to them equally open to them, and equally honourable, but in which they have not as yet engaged. The Principal mentioned that many pupils were found in the course of the examination to show great aptitude for instruction. Now this is particularly gratifying. And what I want to point out is, that day by day as prosperity increases there are great public works which will be spread over the face of the land, and which are only yet at the commencement. Year by year they will increase, and necessarily it follows there will be a field for young lads such as I see before me if they are true to themselves, and make the most of their advantages, for entering fields which hitherto they have not been able to avail themselves of. At Poona, again, owing to the munificence of a native gentleman, an engineering college will soon be opened; and as many who have left these schools have obtained distinction at your University, so, I hope, there are many here who will avail themselves of the college at Poona and find employment in that particular branch of the public service to which I allude. I will only add one other word with reference to the classes of girls who have come up to be examined. This is a thing in which we take the greatest interest,—particularly the ladies I see near me—for there is nothing more important than the subject of female education. It is not less important than the spread of education among young men. I should only be pleased to see one other thing, and that is that the age of those attending your school was greater, and that you induced the girls to remain longer with you to avail themselves of the instruction you give. And now, gentlemen, I will conclude. I thank you for permitting me to make these observations to the children in training. To you, Sir Jamsetjee Jejeebhoy, as Chairman of the Panchayat, and the gentlemen who have taken so much interest in this institution; and to you, Sir, who are the able and energetic Principal of it, I am sure the result of the examination of your school is one of unmixed gratification, and it has afforded the greatest pleasure to all who have been present here to-day."

—It seems very difficult to keep the stock of Cotton down in Liverpool. It amounted on the 5th to 670,000 bales.

—The Shareholders of the Bank of Madras have rejected the proposal for an amalgamation with the Bank of Bengal.

—It is stated that 'the modifications proposed by the directors of the Bank of Bombay, with reference to the amalgamation of the two banks, are, in a general way, accepted by the Bank of Bengal.'

—H. M. Sloop-of-War *Vigilant* left yesterday for Mauritius and H. M. Steamer *Octavia* for Trincomalee.

—The *Times* of India:—We noticed yesterday that the Cathedral fountain had commenced a sort of preliminary squirt. What it may eventually prove it is difficult to imagine, but at present it is anything but pleasing to the sight, and the effect is not heightened by a small plank being placed under the mouth of one of the lions to ensure the water flowing into the large basin.

From this basin to the roadway runs a sort of gutter in order to supply what is intended for a drinking fountain, bearing the very appropriate text—"Whosoever drinketh of this water shall thirst again."

This fountain is most unfortunately placed for a work of art. Instead of being in the centre of a large open place, it blocks up the entrance to the Cathedral, and the spectator stands in a narrow street with danger of being run over by carts. The *Powla* informs us with great joy that the cross which surmounted it and which fell down has been replaced at an expense of Rs. 164 and entreats its readers to go and look at it.

—Deaths last week, 341.

—A lecture in connection with the Mechanics' Institute, on *Paris, Past and Present*, was given by the Rev. Wm. Brown Keer, on Wednesday. From a notice in the *Bombay Gazette* we take the following: "Some of the most notable features of the city, as the conversion of the old ramparts into boulevards or streets with walks and avenues; and the erection, by Louis Philippe, of the present fortifications which are about 30 miles in circuit with 58 gates; and the recent civic improvements in the erection of new boulevards by which some of the worst parts of the city have been removed; and the drainage, paving, and lighting of the city improved under the present Emperor, who commenced the work in 1853, were noticed. Brief sketches of several of the most remarkable buildings were given us of the Old Bastille, the Tuileries, and other Palaces, Museums, Libraries, the Churches and their vicissitudes, the Theatres, Parks and Gardens, Hospitals, &c. The example of humanity and benevolence afforded by the Empress in devoting to the founding of an Orphanage for poor girls, the £24,000 voted by the Paris Municipal Council on the occasion of her marriage, for the purchase of a diamond necklace; and again, in founding the Prince Imperial Orphanage for boys, with the sum of £3,200 subscribed by the people as a testimonial on the birth of her son, were spoken of as infinitely more glorious than the wearing of all the jewels of the Mogul Palace or the Easter-hazy wardrobe and as deserving the emulation of the world, and especially of the millions of people in India, who while famine is slaying its thousands, according to McCulloch, waste (on a moderate calculation of 1 per cent. on the entire value) and destroy four millions sterling value yearly, of the precious metals, by abrasion of trinkets, and ornaments, besides endangering the lives of their children.

"The Universal Exhibition of 1867 was also noticed, and some of the benefits likely to arise from it, and the offer of the P. and O. Company of a discount on the return journey as an inducement to go

"In conclusion, the lecturer while extolling the sanitary arrangements of the city and the benefits and blessings of art as furnished by cities such as Paris in refining taste, promoting intellectual advancement, and increasing the enjoyment and happiness of life; adverted to the fact that refined barbarism had existed and cruelties the most bloody, had often been practised, by nations among whom architecture, sculpture, poetry and painting had been cultivated to the highest known perfection; and human blood had been shed in torrents for mere sport under the shadow of the most gorgeous piles ever erected by the skill of man, and contended that Moral and Divine truth and the example and work of the One perfect Man could alone elevate and refine our city populations and render them truly happy."

—A supplement to to-day's *Times of India* says:—"In the exercise of the power vested in him by the fourth Section of Act xxi. of 1867 (*for the Licensing of Professions and Trades*), the Governor General of India in Council is pleased to exempt from the operation of the said Act, all persons employed as clerks or servants—and not engaged on their own account in any profession, calling, or trades—whose annual receipts shall be less than Rs. 1,000."

TELEGRAPHIC NEWS.

London, March 26th.—Sir J. Pakington has proposed the addition of a Clause to the Mutiny Act, restricting flogging in the army.

The Debate on the second reading of the Reform Bill has commenced.

27th.—Mr. Disraeli concedes a landed Franchise and has abandoned duality of voting.

The second reading of the Reform Bill is fixed for the 8th April, and the annual Budget will be brought forward on the 4th.

The engine drivers at Brighton are on strike. A warrant has been issued for the apprehension of Governor Eyre.

29th.—England has declined to give advice on the subject of the cession of Candia to Greece.

The House of Commons has voted for Sir J. Pakington's clause in the Mutiny Act, restricting flogging in the Army.

29th.—Sir Patrick Grant has been appointed Governor of Malta.

30th.—The Market Drayton magistrates have dismissed the charge against Governor Eyre.

The *Times* of to-day says that Holland has agreed to cede Luxembourg to France for one hundred million francs.

31st.—The rumour that Luxembourg has already been ceded to France is unfounded.

April 2nd.—Mr. Disraeli it is stated will propose the omission of the clause for duality of voting and leave the other questions to the committee.

Prussia is said to be strongly reinforcing her fortresses.

Luxembourg resigned.

5th.—At a meeting of the shareholders of the Commercial Bank Corporation of India and the East a scheme was approved for the resuscitation of the Bank, whereby it is estimated there will be a surplus of £200,000 to be divided among the 40,000 shareholders of the Bank.

It is proposed to raise new Capital to the amount of £300,000, by the issues of 30,000 preference shares.

The scheme also proposes that the creditors of the Bank shall be paid in four half yearly instalments.

6th.—In consequence of a resolution passed at a meeting of the Liberal members of the House of Commons, held on the second, agreeing to a motion to instruct the Reform Committee to fix a limit below which householders must compound for their rates and not have a vote, Government have announced that they will regard the proposal as a vote of want of confidence.

The Chartered Bank of India, Australia, and China has declared a dividend of 9 per cent.

New York, March 30th.—Advices from Washington state that Congress has been adjourned till December.

Russia has ceded Russian America to the United States.

April 3rd.—Advices from New York state that the elections in Connecticut have been carried by the Democrats.

5th.—Latest advices from Mexico state that the Liberals are now besieging the Emperor Maximilian in Queretaro.

Miscellany.

—The Rev. C. Harding, in the last American Mission Report, writes:

We had expected to receive several persons to the church during this year, but only one man has joined us from Hinduism. He is by caste a Brahman. He first heard the gospel in Ahmednuggur more than twelve years ago. The preacher was Lakhiram, a converted *gosavi* of the Mahar caste, who used in those days to take his stand near the Delhi gate and speak to the passers by.

The truth thus casually heard made a deep impression on the mind of this man, and he afterwards went often to the house of the preacher for private conversation. He apparently made up his mind then to become a Christian.

But soon after this Lakhiram died suddenly, and as the case of this inquirer was not known to many others, he was lost sight of. Not long after he removed to Baroda, where he engaged in the study of medicine as practised by the Hindus. Having there no Christian society he soon lost his good impressions and conformed to the idolatrous world about him. Nearly eight years after this he came back, and went to live in a village near Pandharapur. Here he supported himself and family as a native doctor and as a village school teacher. He came to Sholapur to prescribe for a sick man, and having heard that there were Christians in the town, he sought them out. Soon his former impressions revived with great power and he determined to become a Christian at once. He applied himself earnestly to the study of Christian truth, and after a suitable time of probation, he was baptized and received to the church. We have had no reason to doubt

this sincerity, and he is now living a consistent Christian life. We trust he will be instrumental of doing much good to others.

In this somewhat remarkable conversion we have again repeated the injunction of Holy Writ; "In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

DR. CALDWELL ON HINDU CHRISTIANS

Concluded from our last.

Again, the classes that are to be compared should as far as possible be classes that hold a corresponding position in society. Thus the Native Christian labourer should be compared not with the English farmer, but with the English laborer;—the Native Christian farmer, not with the English squire, but with the English farmer;—the Native Christian domestic servant, not with English masters and mistresses, but with the English domestic servant.

Again, we ought not to compare a real picture of Native Christianity with an ideal picture of English Christianity, but should endeavour to keep to the reality in one case as carefully as in the other. In depicting Native Christianity the scene we paint is one that is spread out before our eyes, or at least it is spread out distinctly enough before the eyes of those of us who are Missionaries, so that we can hardly fail to put in its shadows correctly. In depicting English society, which is far off out of our sight, we are in danger of drawing our colours from our imaginations or our patriotic feelings. We are in danger of being misled even by our memories, for the knowledge of the various classes of English society most of us possessed before we came out to this country was very slight indeed, and possibly extended little if anything beyond our own family circles. We must take care therefore that the England we paint, and which we compare with the Native Christian community of this country, is not an ideal England of our own, all churches and virtuous firesides, without such places in it as gin shops, and haunts of vice, and prisons, and no such people in it as drunkards, profligates, swindlers, murderers, blasphemers; but on the contrary such a real England, with all its real goodness and its not less real badness, as would be admitted to be in accordance with the reality by those most competent, to judge, the English clergyman and the English surgeon."

The writer goes on to shew that, in order to come to a right conclusion, we must not content ourselves with comparing the two communities with respect to some particular vice, without considering to what extent that vice is hereditary, and to what extent each class has succeeded in overcoming or modifying it. Untruthfulness is the special national vice of most Eastern nations; intemperance of Northern races. The question is not whether the English are more truthful than the natives, nor whether the natives are more temperate than the English, but whether the Anglo-Saxon race has made more progress since it embraced Christianity towards mastering its traditional vice of intemperance than the Christians of this country have made, in proportion to the shortness of the period in which they have been Christians, in mastering their traditional vice of untruthfulness. The result would be found to be pretty nearly as unsatisfactory on the one side as on the other.

Many may think that Dr. Caldwell's views are extreme. They may say that he has gathered his impressions from the only bright spot in the Indian Mission field, and that his assertions must be modified before they can apply to native Christians generally. It may be thought that the opinions of his younger years were more impartial and correct than those which he now entertains. Extreme views on the one side may be regarded as a natural re-action from extreme views on the other. It may be argued that Dr. Caldwell's special views are at variance with those of most Missionaries, and that they must be taken with some reserve.

We confess that there seems some force in these objections. It can scarcely be granted, and certainly it cannot be expected, that Christianity has as yet gained the same hold upon Hindu converts as it has upon English Christians. Dr. Caldwell almost concedes this when he says that we must judge them with respect to untruthfulness accord-

ing to the time that Christianity has exerted its influence. When the time is taken into account the comparison is all that can be expected. Dr. Caldwell's comparison would go too far. It would shew that a people who have been converted within the last few years are as advanced as a people where Christianity has triumphed for centuries.

It is interesting to compare the different results arrived at by two of the greatest Missionaries, on comparing Christianity in India and in England. Dr. Mullens, in his memoirs of Lacroix, makes the following remarks:—"In our oriental church-life we see reproduced many of the characteristics of the New Testament churches. They exhibit most strangely that peculiar phase of religious society, in which excellences of a high order are found side by side with gross vices and astounding sins, and in which men of devoted piety are found associated with brethren of most indifferent morals. The mixture is very different from that level plateau of general excellence prevailing in thousands of churches in England, where though all grades of religious life and spirituality exist together, great offences against morality are rare."

On the other hand Dr. Caldwell says:—"Indian Christianity neither rises so high nor sinks so low as English. England is a country of bright lights and of deep shadows. In Indian, or rather in the Indian Christian community, bright lights and deep shadows are most unknown, and we see generally instead the equable gray light of a dull day. If there are fewer specimens of great excellence in the native community than in the English, there are also fewer specimens of great depravity."

While, however, we may not be able to go the full length with Dr. Caldwell, we do not forget that his opinions are the result of much experience and of careful comparison. At a time when the Indian press is attempting to depreciate Missionary efforts it is very refreshing to see that there is another side to the question, and though both sides may be extreme the truth lies infinitely nearer the latter side than the former. If Dr. Caldwell is in error, his error is that of a large and charitable heart. Had we that humility which helps us to see our own shortcomings and that charity which covers the sins of others, we might be more unwilling to exalt ourselves and our race at the expense of our native brethren.—*The Harvest Field.*

DOMESTIC OCCURRENCES.

BIRTH.

DALZIEL—At Sitabaldee, Nagpore, on the 30th ultimo, the wife of John Dalziel Esq., Missionary Teacher, Free Church Institution, Nagpore, of a daughter.

MARRIAGES.

PRIDEAUX—SOCTT—At Camp near Deesa, by the Rev. A. Miller, B. A., Robert Austice Prideaux, Lieutenant and Quarter Master H. M.'s 20th Regiment N. I., to Sophia Isabella Winckworth, eldest daughter of Lieutenant Colonel Winckworth Scott, Commandant H. M.'s 20 Regiment N. I.

FARREL—BINGAR—April 3rd, at Aurungabad, Nizam's Dominions by the Rev. J. Wilson, C. M. S., Mr. R. D. Farrel Topographical Survey of India, to Miss Emily Jane, eldest daughter of J. A. Bingar Esq., Sub-Assistant Surgeon, Hyderabad Contingent.

GREY—ANDERSON—April 6th, at the Cathedral, Bombay, by the Rev. Mr. Spring, John Grahame Grey, Esq., Her Majesty's Customs' Hurdah, Central Provinces to Margaret Lillias Goldsworthy, relict of the late F. Goldsworthy, Esq., of the 72nd Regiment N. I., and 3rd daughter of the late John Anderson, Esq., Civil Service.

MILLS—SHAW—April 9th, at St. Thomas' Cathedral, Bombay, by the Rev. W. K. Fletcher, M. A., Thomas Mills, Superintendent of Police, to Selina Ellen Shaw, fifth daughter of John Shaw Esq., Dublin.

DEATH.

MALCOLM—April 2nd, at Ahmednuggur, Minnie, the dear child of Brigadier General Malcolm aged one year and nine months.

Advertisements.

BOMBAY SCOTTISH EDUCATION SOCIETY.—

The Committee of the Bombay Scottish Education Society are happy to be able to announce that their first Day School for boys and girls will be opened in the Fort on MONDAY next, the 15th instant, at 10 A. M., under the superintendence of Mr. and Mrs. McDonald, who have just arrived from Scotland.

Arrangements are being made for securing suitable quarters in Rampart Row. Meanwhile the Committee have secured for the school a portion of the house in Meadow Street belonging to Merwanjee Bhowmugguree, opposite the present *Bombay Gazette* Office.

Boys will be educated up to the High School Standard until the establishment of the proposed High School.

Girls will receive a substantial English Education. Those for whom it is desired, will be taught Instrumental Music, Drawing, and Fancy Needle-work.

The fee for elementary Education will be Rs. 5 a month.

COMMITTEE.

ALEXANDER BROWN, Esq.,	CHAIRMAN.
D. ROBERTSON, Esq.,	DEPUTY CHAIRMAN.
T. BLANEY, Esq.,	REV. J. PATON.
REV. D. C. BOYD.	M. H. SCOTT, Esq.
JOHN CONNOR, Esq.,	A. F. SHEPHERD, Esq.
CAPTAIN DAVIDSON, R. E.	JOHN SMITH, Esq.
THE HON'BLE A. J. HUNTER.	F. A. SPENCER, Esq.
C. MACDONALD, Esq.,	N. SPENCER, SENIOR, Esq.
J. MACFARLANE, Esq.,	G. R. WILSON, Esq.
REV. D. MACPHERSON.	REV. JOHN WILSON, D.D.
J. G. NICOLSON, Esq., M.D.	
Rev. D. C. BOYD,	
" D. MACPHERSON,	Joint Secretaries.
J. WINDHAM, Esq.,	Treasurer.

BABA PADAMANJI'S ABRIDGEMENT OF MOLESWORTH'S MARATHI AND ENGLISH DICTIONARY, containing nearly 30,000 words. Price Rs. 5. With postage Rs. 5-8-0. Sold at the Education Society's Press, Byculla, Bombay; the Tract and Book Society's Depository, Esplanade, Bombay; and at the Author's, Camel Lines, Poona.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs. As.
Bickersteth's Family Prayers.....	2 0
Angus' Hand Book of English Literature ...	2 4
do do of Specimens of do	2 12
Inglis' Bible Text Cyclopædia	3 4
Duns' Science and Christian Thought.....	2 0
Novelties of Romanism	1 12
Cowper's Task and other Poem.....	0 5
The Prodigal Son, with illustrations, by Dr. Hamilton	4 12
Bonar's Hymns of Faith and Hope. Third series	2 13
Letters of Ruth Bryan.....	2 13
Through Deep Waters.....	2 13
The Land and the Book, Thomson	4 4
Remarkable Answers to Prayer	2 0
Chronicles of the Schonberg-Cotta Family	3 12
Winifred Bertram, by the Author of the same	3 12
Kitty Trevelyan, by do	3 12
The Draytons and the Davenants, by do.	3 12
Memoir of the Duchess of Gordon.....	2 0
Passages in the life of an Indian Merchant, (Mr. Robert Brown of Bombay).....	3 2
Home in the Holy Land, by Mrs. Finn.....	3 6
Wide, Wide World; Queechey; Golden Ladder; Melbourne House; Old Helmet; each	2 0
Depository, Verge of the Esplanade.	

MESSRS. DRURY & GOODE,

GENERAL CONTRACTORS, &c.

INVITE inspection of their designs, with Price List, for Head Stones, Tablets and Monuments, which they are disposed to do at reasonable rates. 28 Parrell Road, Chinchpoojly.

March 14th 1867.

REQUIRED an English School Master for the Mission School at Aurangabad. A Native convert is preferred. Salary Rs. 35 to begin with. Apply to Revd. James Wilson, Aurangabad.

BOMBAY GUARDIAN. Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository."

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, April 13th 1867.